

THE LIFE DIVINE

form of energy it has created,
uncommunicating and
inexpressive. Even if it differentiates
itself according
to the form of Matter in a corresponding
form of
self-being, *rupam rupam pratirupo
babhuva*^ there
is no psychological organisation, no
system of
conscious actions or reactions. It is
only by
contact with conscious beings that
material
objects exercise powers or influences
which
can be called good or evil: but that good
or
evil is determined by the contacted
being's sense
of help or harm, of benefit or injury from
them; these values do not belong to the
material
object but to some Force that uses it or
they are
created by the consciousness that
contacts it. Fire
warms a man or burns him, but that is
as
involuntarily he meets it or voluntarily
uses it; a
medicinal herb cures or a poison kills,
but the value
of good or evil is brought into action by
the user:
it is to be observed too that a poison can
cure as
well as kill, a medicine kill or harm as
well as cure
or benefit. The world of pure Matter is
neutral,
irresponsible; these values insisted on
by the human
being do not exist in material Nature: as
a superior
Nature transcends the duality of good
and evil, so
this inferior Nature falls below it. The

question
may begin to assume a different aspect
if we go
behind physical knowledge and accept
the conclusions
of an occult inquiry,—for here we are
told that
there are conscious influences that
attach themselves

¹ *Katha URanishad*, V. 9.